

DISCONTENT

"MOTHER OF PROGRESS"

Entered at the Postoffice at Home, Wash., as Second-Class Matter.

VOL. III. NO. 40.

HOME, WASH., WEDNESDAY, JUNE 5, 1901.

WHOLE NO. 144.

THE STATEHOUSE.

Up to the statehouse wend their way
Some scores of thieves elect;
For one great recompense they pray:
"May we grow rich from day to day,
Although the state be wrecked."

Up to the statehouse climbs with stealth
Another pilgrim band—
The thieves who have acquired their
wealth,
And, careless of their country's health,
Now bleed their native land.

And soon the yearly sale is made
Of privilege and law;
The poor thieves by the rich are paid
Across the counter, and a trade
More brisk you never saw.

And we, whose rights are bought and
sold,
With reason curse and swear;
Such acts are frightful to behold,
Nor has the truth been ever told
Of half the evil there.

At last the worthless set adjourn;
We sigh with deep relief.
Then from the statute book we learn
The record of each theft in turn,
The bills of every thief.

Now at a shameful scene pray look;
For we who cursed and swore,
Before this base-born statute book,
Whose poisoned source we ne'er mistook,
Both worship and adore.

"For law is law," we loud assert,
And think ourselves astute;
Yet quite forgetful, to our hurt,
That fraud is fraud and dirt is dirt,
And like must bear their fruit.

We laugh at heathen who revere
The gods they make of stone,
And yet, we never ask, I fear,
As we bow down from year to year,
How we have made our own.

We all deny the right of kings
To speak for their creator;
May we not wonder, then, whence springs
The right divine to order things
Of any legislator?

—Ernest H. Crosby, in Plain Talk in
Psalm and Parable.

CHURCHES VS. SOCIALISM.

The church as an organized body is hostile toward Socialism because it is a strong competitor, and the church will harbor no rival with a social repair outfit. No wonder they refuse official recognition. There are some very clever Christian Socialists, but the great mass of them, and their leaders, condemn the new and grandly improved brand of righteousness. It is easier to change the system of weights and measures than the ethical system, moral codes and customs. Hence the attitude of Socialist leaders and followers toward a defunct and corrupt hierarchy. Subjected to the snubs and sneers of the holier-than-thou elite it is but natural that the Socialists retaliate in the most approved of fashion.

We do not know what Socialism will be a thousand years hence nor will it trouble us then, but we do know that the earlier Christians suffered great annoyances from the lackey slaves of the ruling classes of that period even as we suffer at the present time. In spite of the most outrageous persecution they

carried their message to the poor without price. Refined, sincere churchmen, honest clergymen, and gentle lady members, what think ye of this? Eyes have ye but ye see not beyond the delight of your own social circle. Ears have ye but ye hear not the groans of the toiling masses who create all the blessings you enjoy and whom you never give any credit for doing. Hearts of gold ye have but ye feel not, "for out of the abundance of the heart the mouth speaketh". As a whole body ye have not yet spoken except as a master would chide his dog. Perhaps you await a more convenient season?

Will the old book stand? Maybe it will, for the pen and truth are mighty and do not come under the head of perishable fruit. Behold the strange spectacle! Christians have forgotten their biblical lore. Certain passages called to mind make them weary. Pretty sentiments about loving indiscriminately sound malapropos considering we love the root of all evil more than we do each other. Infidels, avowed unbelievers, familiar with the holy writ, keep the lamp of learning trimmed and burning. The dear old book is dusted and bolstered up and what good there is in it for the human race is extracted by the Socialist brethren and handed over to the suffering sheep. Christ's last words to his disciples were to feed the sheep, and we are doing it, though not necessarily his disciples. Perhaps the false disciples are snugly ensconced churchmen and the genuine are Socialists, who despise pomp and ceremony while lives are being snuffed out at every word uttered. Knowing these things, how can any laboring man or Socialist attend with patience divine services of the present day? From a class-conscious point of view not a word is to be heard indicating a desire to improve upon the conditions which cause poverty among the masses.

The best proof we have of the hostility of the church is shown in the treatment of Professor Herron, an ardent Socialist who is willing to debate the subject on the platform with the ablest men the church can produce. Herron graduated from the church to a circle where he could utter free thought instead of slavish speech and thought. Let us hope that others will follow his example.

No answer has yet been given to the socialistic arguments but scornful silence, noisome powder, bullets, shells and stifling prison cells. That is the way Mammon and Jehovah, both gods of unrighteousness, keep their foothold on the necks of the people.

Whenever it can be done without alarming the sleepy giant, Labor, too much their meetings are interfered with. Capital is well organized and is safe so long as labor remains in disorder and confusion. Under the rule of capitalism we must all suffer whether we are good, bad or indifferent, rich or poor. Our motto and battlecry at all times should be: "Let the nation own the trusts!"

then the whole nation will reap the benefit of those trusts which today appear so baneful.

W. S. ALLEN.

The church as an organized body is hostile to any true reform, just as friend Allen says, and most of what he says regarding the degeneracy of the clergy and their adherents is undoubtedly true. Those who are posing as Christians today are sorely pressed to live consistent with the old teachings. They are blind and deaf to the condition of the laborers on whom they ride toward their golden city above. All of what he says and much more which others are telling the people every day in order to get them on the line of freedom of thought is also true, but when he holds up State Socialism as a panacea for our social ills I wish to have the freedom to dissent from his conclusion. Not that I do not believe in the socialistic compact, but I fail to see why I should be forced to go into that compact against my judgment. That the brand of Socialism advocated by friend Allen is a good system to handle the commodities of the present day I do not doubt, but to spoil the scheme by advocating the Christian idea of force is, to me, too foolish to talk about. See the Christians today drawing and quartering China, South Africa, and the Philippines.

I like the spirit of freedom, and when I see a man like Comrade Allen trying to get people to free themselves from the dogmatism of the church I applaud, but when he and his friends become a majority they would then, in the true Christian spirit, force the others who do not believe in their plan to join in the work, thereby destroying their freedom.

Every state socialistic experiment, and there have been many, has gone to the wall after a few years, and in every grave, if you dig deep enough, you can find the true cause of death was absence of individual initiative.

Home, Wash.

G. H. ALLEN.

DISCONTENT THE MOTIVE POWER OF PROGRESS.

At first the baby lies flat on his back, eyes staring up at the ceiling. By and by he gets tired of lying on his back. DISCONTENT with his condition makes him wiggle and wiggle. At last he succeeds in turning over.

If he were contented then, there would be no men on earth—only huge babies. But DISCONTENT again seizes him, and through discontent he learns to crawl.

Crawling—traveling on hands and knees—satisfied lower forms of animal life. It used to satisfy us, in the old days of early evolutionary stages. But the human infant—thanks to inborn cravings—is DISCONTENTED with crawling. With much trouble and risk and many feeble totterings he learns to walk erect. He gets up into a position that takes his eyes off the ground. He is able to look at the sun and stars and

takes the position. DISCONTENT is his mainspring at every stage.

What discontent does in the limited field of a child, it does on a much larger scale in the life of a man—and a scale still larger in the life of a race.

You can always tell when a man has reached the limit of his possible development. He ceases to be discontented—or at least to show discontent actively.

Contentment, apathy, are signs of decadence and of a career ended in either a man or a nation.

If a baby lies still, no longer wiggling or trying to swallow his toe, you may be sure that he is seriously ill. The nation that no longer wriggles is in as serious a condition as that of the motionless infant.

The man or newspaper which imparts dissatisfaction—wise discontent to a nation or to individuals, gives them the motive power that brings improvement.

Ruskin as a young man declared that his one hope in life was to arouse "some dissatisfaction".

The constant aim of men in talking to each other, in writing for newspapers, even in writing novels, should be to arouse discontent.

In this column, as our readers will have noticed, the constant aim is to make the great crowd dissatisfied.

Only through discontent can changes come—and are there not causes enough for discontent and need enough for changes?

A majority of the people half educated, and tens of thousands half fed.

Children are run over daily because they have no playground but the gutter.

Men of noble aspirations kept down by hard work and poverty.

Children left locked up alone all day while their mothers work for a pittance.

Men, uncertain of their future and of their children's future, engage in a constant struggle for wealth that is not needed—a struggle that develops in the end a passion as useless as it is degrading.

Unless you believe that the world is perfect because you happen to have enough to eat and to wear you should be discontented.

You should remember that the world's achievements and great changes have all come from discontent, and you should be, in as many ways as possible, a breeder of discontent among the human beings around you.—New York Journal.

LITERATURE.

An Appeal to the Young. By Peter Kropotkin. Price 5 cents. For sale by DISCONTENT.

This is a 16-page pamphlet, full of good advice to those just choosing a trade in life. Written in that convincing style which characterizes all the author's writings it cannot help being of great benefit to humanity. So closely interwoven with the industrial pursuits of today is woman's life that it applies with equal force to her.

G. A. V.

DISCONTENT

"MOTHER OF PROGRESS".

PUBLISHED WEEKLY AT HOME, WASH., BY
DISCONTENT PUBLISHING GROUP.

50 CENTS A YEAR.

Address all communications and make
all money orders payable to DISCON-
TENT, Home, Pierce County, Wash.

IN COMMENDATION OF "CHAINS".

A word in commendation of the serial story seems to be what many readers are looking for in vain. As I had written my word to the author herself I thought it best to let others use the limited space in DISCONTENT. However, the article by Mrs. Holmes, in No. 140, presents a view of the case that should not pass unnoticed. Mrs. Holmes cannot see that any "deep problem" has been solved, or "light thrown on the pathway of human creatures who are struggling to reach temperate happiness, etc." That shows how differently people regard the same lessons. To me there is a world of suggestion in every chapter of that best story I have ever read.

The one central idea of personal liberty in the sex relations is a thought provoker that will attract attention to the prime factor in matrimonial infelicity. Mrs. Holmes seems to think there is but little advance on the present slave system in this absence of bonds. But I hold that nine-tenths of the troubles of married pairs result from those very bonds. The most devoted lovers are but human and very apt to grow careless in regard to the little every-day acts of kindness and courtesy that tend to keep love in all its tender freshness. The idea of possession renders people secure, and with no fear of losing the loved one much of the incentive to that perpetual courtship so necessary to the life of love is lost, and they settle down to the humdrum of married life and gradually grow indifferent to each other. While in a free union the fact that either can leave the other without difficulty, when love grows cold, tends to keep both on their good behavior, to cause them to restrain the hasty words, to always remember the goodbye kiss, and to perform dozens of little acts of courtesy daily; that bring a glow of grateful affection to the heart, and keep the idea of the loved one ever present to the mind.

But I think Mrs. Holmes fails to understand an undercurrent of thought that runs through the story, although coming to the surface but rarely. She thinks Mrs. Jerauld's panacea for marital troubles is simply the absence of legal ties. I do not so read the story. In Chapter XXX the conversation between Rollin and Wentworth suggests much more. Says Wentworth: "But, Uncle Rollin, suppose Aunt Jennie should love another man?" Rollin's answer certainly suggests a broader view than mere monogamy, minus the ceremony. Note particularly these words:

"Aunt Jennie is a very lovable woman and more than myself have loved her, and she does love another man. He visits at Fairview sometimes, and he and I are like brothers. Why not? There is a friend of Jennie of whom I am very fond, but, Charley, Jennie and I have borne our sorrows together, and, my boy, she has gone down into the dark valley of death to give me our

daughter, Blossom, and there is no one who could hold the place in my heart that she does. She is Jennie."

The idea conveyed by these words seems to me to be that monogamy even without the bonds was not regarded as essential to love and harmony between these freelovers. That variety in the sex relations was practiced when desired, but that the absence of bonds renders the lovers less liable to desire change, more constant to the one supreme love. If this is not the author's meaning then I invite her to set me right, for, to me, it seems as plain as is consistent with the safety of the publisher.

Again Mrs. Holmes says:

"The practical, life-long freelovers I have met are not, by any means, samples of unalloyed happiness."

Now, when Mrs. Holmes can put her finger on a "sample of unalloyed happiness," either in or out of wedlock, then it will be time to count that as an argument against free unions. So long as our social and economic conditions are what they are very little happiness can be expected. The question is—Which condition gives the nearest approach to happiness? Which gives the least unhappiness? If, under freedom, we have gained ANYTHING in the way of peace, or health, then we are surely in the right. And even if, as yet, we can see no progress, may it not be because of the adverse conditions surrounding us, and not because of any flaw in the theory? Besides, Mrs. Holmes has been a highly favored woman if she has ever met one "PRACTICAL freeloader"! It is difficult to conceive of such a thing with all the adverse public sentiment; the Grundy family, the Comstocks and the execrable industrial system which renders it impossible for anyone to be free.

But, although I have not yet met that ideal "practical freeloader", I have been more fortunate than Mrs. Holmes, for I have seen several individuals of both sexes who could, and did, see "the one loved dearly and best of all turn to another with love and caresses, with calmness and content," aye, with joy and ENTHUSIASM!

I have known Rollins and Jennies, and I must insist that; so far as a most intimate acquaintance permitted me to judge, they were the noblest and HAPPIEST people I ever knew. True, their happiness was not "unalloyed", but the alloy was not in the nature of jealousy, or selfishness, but came from environment having nothing to do with their inner lives.

Mrs. Jerauld has given a valuable contribution to the literature in favor of freedom, and I regard her story as fully as radical as the average reader can digest.

STELLA STARRRIGHT.

The history of persecution is a history of endeavors to cheat nature, to make water run up hill, to twist a rope of sand. It makes no difference whether the actors be many or one, a tyrant or a mob. The martyr cannot be dishonored. Every lash inflicted is a tongue of flame; every prison a more illustrious abode; every burned book enlightens the world; every suppressed or expunged word reverberates through the earth from side to side. Hours of sanity and consideration are always arriving to communities, as to individuals, when the truth is seen and the martyrs are justified.—Emerson.

ALL SORTS OF ANARCHISTS.

Is C. L. James an Anarchist? I ask for information, not being a member of the "movement in favor of ignorance", although an antivaccinationist. I have met the man who believed in Anarchy (liberty) in religion only, the man who believed in Anarchy in love only, the man who believed in Anarchy in everything except love, the man who believed in Anarchy for himself only, and now comes the man who is an Anarchist by induction only and spends his time and talent in helping on the cause of monopoly.

I had thought that an Anarchist would be found always contending for individual liberty and on the side of those whose liberty is assailed. Has the liberty of the medical fraternity been threatened? Has any antivaccinationist ever tried to prevent C. L. James (or anyone else) from being tattooed with vaccination marks from his left wrist to his right, if he wanted to? If vaccination prevents its advocates from having smallpox, what is the object in meddling with the affairs of those who prefer to take their chances of smallpox rather than something worse? Hasn't one as good a right to have smallpox as indigestion or—the rump?

The man who goes into a school room full of innocent children and vaccinates them by force or intimidation may not be in the "movement in favor of ignorance" but he is certainly in the movement for the suppression of liberty.

Mr. James' fear of the pope reminds me of a Catholic girl who used to sprinkle holy water around her bed every night in order that the devil might not catch her before morning. If the pope is behind antivaccination, how long will it be before the Protestant churches inoculate their converts by vaccination instead of by sprinkling or immersion. Then the doctors and preachers can co-operate to bring about a revival, as they will both derive benefit from it. Perhaps they will be Anarchists then—for revenue only! M. D. PENHALLOW.

FREE COMMERCIALISM VS. FREE COMMUNISM.

Part 12.

Mr. Holmes explains in his No. 7 that he meant property consisting of wealth produced by one's labor when he said in his No. 2 that he understood Free Commercialists to favor maintaining the institution of private property intact. But when he attempts to justify himself for using language in this way, and intimates that the reader should have understood it in this sense, his attempt is abortive. There is nothing in Mr. Holmes' record to assure one that he was using the word property in its Proudhonian sense. His quotation from Tucker is not to the point. The latter's pedigree and the context certify that his statement does not mean to favor private property in land, debts, slaves, patents or copyrights. But when Mr. Holmes uses the same language regarding the beliefs of others it needs explaining. However, as he now explicitly declares that he means wealth, there is no room for suspicion that he attributes the doctrine of private property in land or debts or copyright to Free Commercialists, and so this part of the controversy may be dropped.

Mr. Holmes inquires to what extent I

believe in property in one's body and the products of one's labor. A good deal of hairsplitting may be done on this subject and also on the question of land tenure of which my opponent gives a pretty good review. There is a proper place for these niceties, but they seem to be secondary in the dispute between Mr. Holmes and myself. Of what account are the personal preferences of a Free Commercialist who proposes to settle differences by free-jury decisions? The question just how much right (property) a man is to have over a piece of land, or over products, or over his own body, seems to be subordinate to the question by whom these points are practically to be decided. When the time comes it will be easy enough to teach juries to make fine distinctions; it will only be necessary to educate the public sufficiently to secure one enlightened juror on each panel.

But to meet my friend's demand for explanation. I will offer the opinion that the two principles of property in one's body and the products of one's labor will not bear too strict an interpretation. There is no ground for absolute property in anything. It would be impossible to state a law to fit every case. It would not be good policy to recognize unlimited property in products or even one's body. Such close rendition would leave the coarse person free to manage his goods in such a way as greatly to inconvenience his neighbor. Sustain this ownership doctrine unconditionally and the murderer could not be imprisoned.

My contention that the jury system takes precedence of questions as to the minutiae of the Anarchist ideal is not weakened by the probability that much of Anarchy is historically to come prior to the establishment of a free-jury system, and, of course, to be granted by some other agency. We are contending as to the maintenance of Anarchy as well as the road to Anarchy.

Again, if Mr. Holmes were not a believer in more liberty, and were opposed to free juries on account of their instituting too much freedom, then we should discuss the ideal first. But as we are on the same side of the freedom fence, it is appropriate to inquire into a safe means of maintaining free conditions.

Concluding his No. 7, my antagonist asks me to explain what I mean by my statement that "the mere abolition of the state does not necessarily mean a net gain of freedom." My answer is that invaders might get in so much of their bad work that noninvaders would be in a worse plight than when under the state. This is only a matter of comparison. The state might have been the least despotic of governments. Upon the abolition of the state individuals might have neglected to organize for protection. The population might have contained incongruous elements or one or more bold, turbulent or predatory races. However, let it be noted carefully that I acknowledge that a great principle is gained when the state is abolished and that its downfall opens the prospect of eventual, if not immediate, freedom, just as the cessation of chattel slavery in the south points to possible progress, although so far very few individuals have reaped any actual advantages. EDGAR D. BRINKERHOFF.

321 Sussex Street, Harrison, N. J.

"Government is the greatest of evils."

LOVE.

If Love, tho' blind, can give the world
such cheer,
What, seeing, think you, would his
coming bear?
If we, tho' blind, can feel his presence
here,
How, seeing, shall we greet him "over
there?"
Ah, Love, thou seest all thine own today,
And, seeing, drawest them to thee as
thou wilt;
And we, though dull and made of com-
mon clay,
With tender gladness at thy shrine
have knelt—
For, tho' our bodies melt and unto dust
return,
Thy spirit moves us, with thy soul we
burn;
And, rising, would with sight unveiled
retire—
To live forever in thy sacred fire.

ALEXANDER L. WASHBURN.

Fort Collins, Colo.

GOVERNMENT IS TYRANNY.

How to get out of hell and how to keep hell out is the burning question of the hour. General Sherman said "War is hell," and no one disputed it. Many good people are trying to banish war and inaugurate peace, but begin at the wrong end of the string to unravel the problem. War is government and the essence of government. All government is tyranny, and war the worst of tyranny. While I laud the peacemakers and admit that when war ceases the backbone of government will be broken, why not strike at the head of hell—government of man by man—and shorten the work? Government is hell, and there can be no heaven or kingdom of heaven in hell. There can be no heaven where competition for mere life exists, where but a little over half the people labor, and nearly half the labor is lost in friction, and the people are too poor to consume all they produce. (What a paradox.) What better evidence that we are in hell, and that society needs turning upside down and right side up, than the fact that all over the world people are seeking a foreign market for the products of labor and at the same time the needs of the people at home are not one-fourth satisfied. It is the reaching out for foreign markets, and the tariff of every country to prevent foreign goods from coming in, that causes most of the wars. Governments are at the bottom of tariffs and expansion of territory by invasion. "The freest government is only the least objectionable kind." "That people which is least governed is best governed." Why might not all governments abolish all tariffs, which would cheapen goods to the consumer, and more goods would be consumed and a better market made at home. Why the paradox in every country of a seeming overproduction while there are millions of people needing and wanting the things for which there is no market? Why no market? Evidently, the people are too poor to buy? Why too poor to buy? It is no good answer to say they are too idle, for many cannot get work and those who do work should get wages sufficient to buy back all they produce, or they are not paid an equivalent for their productive labor. If all producers got an equivalent for their products, there could be no overproduction even if there was three times as much produced. There might be a few parsimonious persons who would produce more than they consumed, but there would

be enough paupers and people in asylums to consume as much as the economy of the parsimonious would abstain from consuming, to balance. The masses of producers spend all their wages, which is right as society is now constituted, for otherwise there would be less market and less demand for labor and lower wages. As society now exists were all men parsimonious civilization would decline; all manufacturing would cease and we would soon be wearing skins for covering and cultivating the land with a crooked stick. It has been the spendthrift, the free-hearted laborer, that has kept business booming. The man who produces least and consumes most is a benefit to other men who labor for wages by creating a demand for the goods produced.

How to remedy this paradox, how to make industry and economy a virtue and a right in fact as well as sentiment is the great question over which I have thought a great deal. When it is settled right it will settle all questions of wars, of governments, and bring the long-prophesied millenium.

It is a deplorable fact that holocausts, floods, cyclones and wars are hailed with joy by the masses of the people as being a benefit to them, which they are. Save the loss of life, and the physical suffering, more people were benefitted by the Galveston disaster than were injured by it. So with the great fires in Chicago and Boston. They gave work to the needy. The few who lose property by fires can more easily afford it than the poor who work for wages can afford to lose the work fires give. Wars, as inhuman and destructive as they are, are often hailed as a producer of good times, and not without a degree of truth. Is it not often said of a fire that it was a great benefit to a town? Yet fires, wars, cyclones, floods and drouths are great misfortunes and evils in truth. Would it not be better if all men would cease their warfare; stop manufacturing implements of war; if swords were beaten into plowshares and spears into pruning-hooks; that no more holocausts, floods or cyclones should destroy property, and that all men became producers of useful and good things? If all men were engaged in producing only good things (and why should they produce anything not good, except for money?) products would be more than doubled if only three hours labor per day was rightly directed. Socialists estimate that less than two hours labor from each able-bodied man every day would produce more of necessities and luxuries than is now produced.

The problem is how to arrive at such a condition. Charles Sumner said before the war, relative to the slavery question, "No question is settled until it is settled right." There can be no compromise of principle. The verdict must be yes or no in all questions of right or wrong. There is no "judicious mean" between them. The great mass of men are fond of the vocabulary of "ifs", "buts", "excepts", "modify", etc. They are never ready to carry a principle to its full length. It behooves such to remember that the demands of the moral law are as exacting and imperative as any physical law, and there is no escaping its penalty. Either war is right or it is wrong. Industry and economy are right or they are wrong. Destruction of property by fire, flood, cy-

clones or extravagance is right or it is wrong. But I have shown that what is unanimously considered to be right in the abstract is wrong in the concrete. That industry and economy are right, yet the practice of them by all would work disastrously to society as it is constituted. What better evidence can we have that we are in a hell of a fix??

The remedy for our fix is not in government, but in freedom. Government implies wars, officers and useless classes that eat up the substance from the people. It implies a privileged class—a superior and inferior in rights. Freedom is the ONLY remedy. Let us imagine a free society where no superiority of privilege exists to prevent us from exercising all our faculties freely. Remember that man is, by reason of his ability to communicate by articulate language, and by his superior experience, the most social animal in existence. Can you imagine a hundred lackeys volunteering to serve a millionaire in a free society? Or combining their labor to produce a \$5,000,000 house for a Vanderbilt, a Gould, a Whitney or a Hanna? Would they not soon come to a level with others in privileges? Would it injure their influence for good if they had to work two hours a day? It would strengthen their bodies and minds. Work would then be respectable. Man, being an imitative, conventional being, and a lover of honor or approbation of his superiors, would follow the fashion. All would work, and no one could brave the odium of society by refusing to labor two hours, which would be a labor of love and a healthy recreation. He would choose his vocation, and, like a child, who chooses his toys, would love his vocation for which he is adapted and has a taste. Many men, like Edison and Tesla, would work many hours through love of their business. Men shirk labor now because it is not respectable—the best society does not labor. Then some men are overworked, making labor irksome. Take the many men now engaged in vocations nonproductive, and let them, as they would, choose an agreeable and productive vocation, what a wonderful addition to productive force we would have. Every man would be interested in producing, and in conserving the wealth produced. There would be no incendiarism or any shoddy goods produced. Preachers and lecturers would have as much time as they now have to prepare discourses, and they would tell the truth for the love of truth without restraint, while now preaching and lecturing are mercantile commodities. Men would act natural; there would be no incentive to deception or to impose on others, for all would have all they could desire of the good things. No one would volunteer to make firearms or intoxicating drinks; they are now made and sold for money only. Then, and not till then, when mutualism reigns, can men live a Christian life. Then, he need take no thought for the morrow. "Do to others as you would have them do to you". Now men must "do others or be done by others".

When we consider that the most we do is conventional, and that we do very few things because the law requires it, and that a very great proportion of what we do because the law requires it is wrong, why do we need law at all? Consider the wastefulness, the costliness of government. Then consider the criminality of government—its murders by war, its

robbery by taxation, its cruelties to criminals. No civil citizen would do as a man at home what he does as a soldier or officer. Many who would never think of murdering a man at home will do so for government in war. No man would kill another against whom he has no personal grievance, but as a judge he will sentence a man to be hung, and as a sheriff, he will hang him till he is dead. No man would rob rae on the highway, but the taxcollector robs me every year, in the name of government, to pay soldiers to murder, and to pension them if they survive a war, and to pay chaplains to teach superstition, patriotism, etc., which does no good.

Man is not naturally bad, but has more good than bad in his character if allowed to freely display it. It is the restriction and bad example set by governments that causes all the evil we see in man. Man's faculties are all good and designed by the great creator to be exercised in freedom. It is the restraint of his faculties that causes an abnormal exercise at times. Where men have an abundance at a table they are not hogs but gentlemen. Man is naturally considerate and polite to all. As I said, he is very conventional and fond of the approbation of his fellows, especially his superiors. No statute law requires him to tip his hat to a lady, or perform many other courteous civilities in society, but fashion does.

The decorous and circumspect deportment of the better class would be all sufficient to control the inferior and weaker class. No longer depending on coercive force, they would exercise their moral power more. As men have faith in coercive force to regulate society they relax their moral power; and as man has faith in good, in God, in love, in persuasion, in humanity, his faith in government weakens. As one waxes, the other wanes. A man's faith in Christ may be measured by his faith in love, in good, in heaven, in freedom to overcome evil, hell and slavery. No one can be a Christian and advocate government, or coercive violence of any kind, for Christ emphatically abrogated all coercive force. "By their fruits ye shall know them."

J. C. BARNES.

Catastrophies bring about a violent restoration of equilibrium; they put the world brutally to rights. No civilization can bear more than a certain proportion of abuses, injustice, corruption, shame and crime. When this proportion has been reached the boiler bursts, the palace falls, the scaffolding breaks down; institutions, cities, states, empires sink into ruin. The evil contained in an organism is a virus which preys upon it, and if it is not eliminated ends by destroying it.—Amiel.

The modest man has everything to gain, and the arrogant man everything to lose, for modesty has always to deal with generosity and arrogance with envy.—Rivarol.

Government and conformity mean perpetual battle, but freedom and variation mean peace and sympathy.—J. Wm. Lloyd.

A main difference betwixt men is whether they attend to their own affairs or not.—Emerson.

CONSIDER THE READERS.

The discussion on vaccination and vivisection would prove very interesting and instructive were it not for the fact that some of the participants resort to very peculiar ways of proving their side to be the correct one, such as calling names and otherwise abusing each other. I believe that it would be a kindness to the readers of DISCONTENT if the publishers should refuse to publish those articles on the subject which contain personalities.

As I understand it, the movement against vaccination is purely defensive. Surely there should be no force used to compel anyone to be vaccinated. Let those who wish be vaccinated and, if their theory be true, they will then be safe from infection by smallpox. Let the unvaccinated take the consequences of their folly, if such it be. Why a man like Comrade James should object to a movement which is purely defensive I do not understand. Of course, the anti-vaccinationists, thinking they take the right view of the matter, like their opponents proclaim their convictions far and wide, as all honest people would when seeing that people are doing what appears to them a very bad thing by inoculating themselves with a poison called vaccine. Both sides are undoubtedly honest and the readers would be far better able to judge rightly if the discussion were carried on clearly and intelligently and without the use of personalities.

The vivisection question is an entirely different matter and it seems to me that it all depends upon the motive of the vivisection and the circumstances under which it is done. This is merely a personal matter, purely a question of sentiment, differing with almost every one of us, and I think that each one can best judge for himself whether he is justified in experimenting upon helpless animals.

LOUIS HAIMAN.

HOME NEWS.

C. E. Fetters, of Dayton, O., is visiting C. W. Fox.

The tide has a rise and fall of about 20 feet at this place.

Onions from the seed are now added to our list of edibles.

L. F. Odell, a former resident of Home, spent last Sunday here.

It is May showers instead of April, but we are gathering the flowers just the same.

The first three rows of acre lots from the bay back have all been chosen and some on the fourth row also.

Our land fronting on the bay lies from four to ten feet above high tide at the shore line rising higher as one goes back.

The late school election resulted in the selection of Mattie D. Penhallow and Frank H. Worden as directors, and Mattie C. Thomson as clerk.

Nellie M. Mastick, of Seattle, was with us last Sunday making the ac-

quaintance of those of our people whom she had not met.

George Todd, formerly of Fort Wayne, Ind., but now of Sumner, this state, and Master Ivan Atkinson, of Deringer, this county, are visiting the Verity family.

Last week the lumber for a new house for William King was unloaded here and the house is well under way. It will be 24x24, two stories high, and divided into seven rooms.

Mary C. Parker has gone on a visit to her old home in Minnesota to see her son and other relatives and friends. She expects to be gone a month. We hope she will have a pleasant time.

Newcomers are surprised to see so little lightning and hear so little thunder here. All the thunder and lightning we have had for the past ten years if put together would not equal one good old-fashioned thunder storm such as they have back east.

Comrades Adams and Thomson have a new industry under way. Each has a large barrel bored full of two-inch holes, the barrels filled with dirt and strawberry plants set in the holes. Next year they propose to show us how to raise strawberries by the barrel.

Those who are thinking of coming to Home to live should not fail to read the item which ends these notes every week. We do not want to be the means of causing people to come here and be disappointed. And we don't care to have any as residents who are not believers in freedom.

The land owned by the Mutual Home Association is located on Von Geldern Cove (known locally as Joes Bay), an arm of Carrs Inlet, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 80 people here—23 men, 22 women and 36 children—girls over 15 years 4, boys 3. We are not living communistic, but there is not anything in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so. Those writing for information will please inclose a self-addressed, stamped envelope for reply.

HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock on Monday, Wednesday, Friday and Sunday morning at 8 o'clock. Be sure to ask the captain to let you off at HOME.

RECEIPTS.

Cairns \$1, Mastick 50c, Allen 10c.

BOOKS AND PAMPHLETS
FOR SALE BY DISCONTENT

Irene or the Road to Freedom. Sada Bailey Fowler.	1 00
God and the State. By Michael Bakunin.	05
Moribund Society and Anarchy. By Jean Grave.	25
Anarchy. By Enrico Malatesta. Is It All a Dream. By Jas. E. Morton, Jr.	10
God and Government: The Siamese Twins of Superstition.	05
The Chicago Martyrs; The Famous Speeches of the Eight Anarchists in Judge Gary's Court, and Altgeld's Reasons for Pardoning Fielden, Neebe and Schwab.	25
Five Propaganda Leaflets on the Sex Question.	10
Personal Rights and Sexual Wrongs What the Young Need to Know. E. C. Walker	30
The Revival of Puritanism. E. C. Walker	10
Appeal to the Young. Kropotkin.	10
The Evolution of the Family. Jonathan Mayo Crane.	05
Love in Freedom. Moses Harman.	05
The Evolution of Modesty. Jonathan Mayo Crane.	05
The Regeneration of Society. Lillian Harman.	05
Motherhood in Freedom. Moses Harman.	05
Judgment. Wm. Platt.	05
The Coming Woman. Lillie D. White.	05
Plain Words on the Woman Question. Grant Allen. With remarks by E. C. Walker.	05
Variety vs. Monogamy. E. C. Walker	05
Marriage and Morality. Lillian Harman.	05

OUR WORSHIP OF
PRIMITIVE SOCIAL GUESSES
BY EDWIN C. WALKER.

No man is wise enough to foresee the secondary results of any proposed restriction, and no history is copious enough to record the evils that have ensued upon denials of liberty.—George E. Macdonald.

CONTENTS:

Love and the Law; the Moloch of the Monogamic Ideal; the Continuity of Race Life and Tyranny; Food and Sex Fallacies, a criticism; When Men and Women Are and When They Are Not Varietists; the New Woman, What Is She? What Will She Be? the State Hiding Behind Its Mistakes; Bishop Potter's Opinion of Divorce; Love, Its Attractions and Expression; Is She an Honest Girl? Lloyd, Platt and the Pitiful Facts; Social Radicals and Parentage.

Appendix: Anthropology and Monogamy; Love and Trust versus Fear; Reflections upon reading William Platt's "Women, Love and Life." Price, 15 cents. For sale by DISCONTENT.

VIEWS OF HOME.

1. General View of Home from Rocky Point and entrance to Bay.
 2. Clam Digging.
 3. Boat and Beach Scene.
 4. Across the Bay.
 5. Rocky Point.
 6. King Residence.
 7. Worden Residence.
 8. Adams Residence.
 9. Cheyve Residence.
 10. Discontent Office.
 11. Parker Residence.
 12. Interior of Schoolroom No. 1.
 13. Interior of Schoolroom No. 2.
- Price, mounted, 25 cents; unmounted 15 cents. Order by number of DISCONTENT. As new views are taken they will be added to the list.

AGENTS FOR DISCONTENT.

San Francisco—L. Nylan, 26 Louis Street.
Honolulu—A. Klemencie, P. O. Box 890.
Allegheny, Pa.—H. Bauer, 73 Spruce Garden.

SEND 10 CENTS for specimens of 10 liberal papers and 10 tracts, circulars and sample of stocking yarn, or 5 cents for a copy of "Little Freethinker." Elmina Drake Slenker, Snowville, Va.

BLINDNESS
PREVENTED AND CURED.

THE BLIND SEE... THE DEAF HEAR.



BY THE GREAT EYE RESTORER
AND ONLY CATARRH CURE.

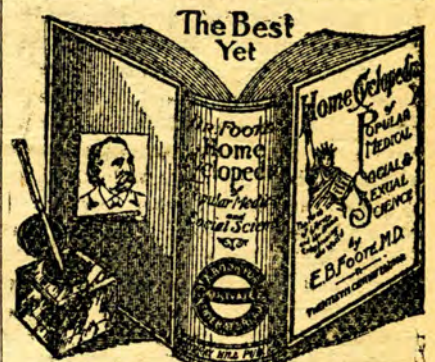
ACTINA is a marvel of the nineteenth century, for by its use the Blind See, the Deaf Hear and Catarrh is impossible. Actina is an absolute certainty in the cure of Catarrhs, Pterygiums, Granulated Lids, Glaucoma, Amaurosis, Myopia, Presbyopia, Common Sore Eyes or Weakened Vision from any cause. No animal except man wears spectacles. There need not be a spectacle used on the streets of the world and rarely to read with. Street glasses abandoned. Actina also cures Neuralgia, Headache, Colds, Sore Throat, Bronchitis and Weak Lungs. Actina is not a snuff or lotion, but a Perfect Electric Pocket Battery, usable at all times and in all places by young or old. The one instrument will cure a whole family of any of the above forms of disease.

PROF. WILSON'S MAGNETO-CONSERVATIVE

APPLIANCES..... Cure Paralysis, Rheumatism and all Chronic Forms of Disease. These appliances are as puzzling to the physicians as is the wonder working Actina.

A Valuable Book Free on application. Contains treatise on the human system, its diseases and cure and hundreds of references and testimonials.

AGENTS WANTED. WRITE FOR TERMS.
New York and London Electric Ass'n,
Dept Z, 229 Walnut St., Kansas City, Mo.



Contains full, plain, and easy reading treatise on "Health and Disease, with Recipes," all the average reader can profitably learn of personal hygiene and common diseases (including special, separate chapters for men and women); all right up-to-date, and fully illustrated with hundreds of photo-engravings and chromo-lithographs. Contains also the already popular "Plain Home Talk" about the relations of the sexes and social customs in all ages and all countries, with "original and startling" suggestions for social reforms; newly revised, enlarged, and well illustrated. All is "heart to heart" plain home talk from a clear thinking, plain speaking, liberal minded medical author of over forty years' experience. Nearly 1,000,000 of his former books sold. A curious book for curious people, and a sensible book for everyone. Answers 1001 delicate questions one would like to ask his regular physician and yet doesn't want to.

1248 pages, 400 illustrations (80 in colors), 250 recipes. Price, clothbound, \$2, mailed, 240 sample pages, including two full chapters, in handsome "Flashlight" cover, mailed for 6 cents postage.

Tocology for Mothers
330 pages, illustrated, cloth bound; by mail \$1. American reprint of "The Wife and Mother Medical Guide," an up-to-date English work, with added illustrations in the text, and twelve artistic and appropriate full page half-tone engravings. The latest and best book for popular instruction on child-bearing and child-caring. Edited for this country by Dr. E. B. Foote, Jr.

MURRAY HILL PUB. CO., 126 E. 28th St., New York.

THE NEW HEDONISM.
BY GRANT ALLEN.

Grant Allen needs no introduction to reading, thinking men and women. Man of science, a writer of charming expository and imaginative prose, he was, perhaps, at his best when bravely leading on, as in this brilliant brochure, in the fight against degrading religious and moral superstitions and time-sacred wrongs. No brief description can tell you what this splendid little work embraces; no short excerpts can satisfy you. Price 5 cents.

FOR SALE BY DISCONTENT.